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CULTUROLOGY AND HUMAN

abstract. The article gives a summary of etymology, the concept of culture and culturologists, the relationship between culture and man. Cultural studies reveal information and interpretations, so it is used in colloquial speech. The leading role in the study of culturology belongs to the department “Culturology” of the Institute of Architecture and Art of ANAS. Culturology has a decisive role in the formation of human culture.

Key words: culturology, cultural human, wisdom, culture, morality, values

Introduction. “*Mədəniyyət*” (culture) is an Arabic word. “*Mədinə*” (tun) means “city” in Arabic. So, *mədəniyyət* (culture) means being peculiar to city (In this meaning, culture is close to the conception of civilization). The life of bedouim Arabs in a city was considered crude, rough, which were close to initial nature. But those who belonged to city were considered refined and tidy. And from here the word “*mədinə*” (city) was used to name *mədəniyyət* (culture). However, the idea that the Arabs brought us urban culture is not so convincing. So, we have had cities like Barda, Ganja, Shamakhi before Madina. “... we keep ourselves in the Arabic-Persian (Islamic) bloc by naming our culture as *mədəniyyət* (culture) without even knowing it. Because *mədəniyyət* (culture) means to be *mədinəli* (civilized), *mədəni* (cultured) – to be *mədinəli* (civilized). Is it true that a cultured Azerbaijani is civilized in terms of conscious? (2; 149). This concept was used as “Drahma” in India, as “Yuan” in China, as “Techne” in ancient Greece. “*Kultura*” is used to mean culture in European languages and in Turkey (“*kültür*” in Turkis) (4, 165). But Nasreddin Tusi used this term as “community” in the Middle Ages in

Azerbaijan. Investigating the reasons of emergence of society, Tusi wrote: "As the order of the world and the order of life have been created by labor, as human cannot live without labor, labor cannot be without help and help cannot be without society. So, human needs society by its nature." When Tusi used the word *mədəniyyət* (culture), which means "city" in Arabic, instead of the word "community", he suggested that "Madina" should not be understood just as a geographical concept "place", but as the review of human in social relations [5, p. 126]. As you see, the pronunciation of this term, which is pronounced differently in various languages, is questionable. Especially, the narrow presentation of culture worries researchers of this field. Culturologist F.Mammadov wrote about this issue: "The scientific approach to the meaning of culture requires the improvement of the categorical-concept machinery of culturology used in higher education and scientific institutions of Azerbaijan. The one-sided presentation of spiritual culture in Azerbaijani language ignored the intellectual culture for a long historical period which is of strategic importance for national culture in the practical life of society and the cultural policy of the state. This was a reason for the identification of "culture" with "art". The social and cultural code of Azerbaijani people was directed to the development of art, folklore, ethics, cultural traditions and cultural heritage. Based on the requirements of the time and the experience of developed countries, today it is important to change radically this tradition by making intellectual culture the number one priority of state cultural policy" [7, p. 399-400].

The interpretation of the main material. Generally, it is clear from comprehensive investigations that the concept of "culture" doesn't fully cover the theme. Although the conception "culture" is used as a term in both our spoken language and official structures. It is clear from more detailed research that it is appropriate to use "culturology" as an international term.

For the first time, culturology was used etymologically as an agro term in "De Agre culture" by Mark Porce Cato before Christ. Later, Mark Tulli Cicero concern cultivation to human in his "Tuskulan Conversations" in 45 BC. So, cultivation was understood not only as cultivation of soil, but also cultivation, fertilizing of human brain, thought, thinking and perceiving and realization of the best. Mark Tulli Cicero said: "A free man differs from a slave in that He is able to think". So, the thesis "culture of thinking is philosophy" was formed. The first, culture emerged (homo-sapiens 40,000 years ago), then the

process of evolution developed from homo-sapiens to wise men and finally, philosophy, which is the science of wisdom, emerged 2500–3000 years ago, then other sciences. F.Nietzsche said: “Philosophy is the thinking brain of culture”.

Culturology regulates its activities mainly around the cultural human formula. This work is also carried out by other sciences. But the main subject of culturology is human, nature and society. Socialization of society, tolerance, humanism, etc. can be mastered with cultural knowledge. Ancient Chinese philosopher Lao-tsi noted: “Art is like water, wherever it sinks, water flows and fills it” [4, p. 197]. Art reacts firstly to shortcomings of society. If the sense of patriotism is weakened in society, if indifference, arrogance, immorality prevail, all kinds of art are used against them and plays the role of social therapy in society. German philosopher I.Kant demanded people not to pursue “desire”, but to be directed to “debt” (homeland, morality, human duty). His predecessor Hegel argues that this requirement could only be achieved with art. “Art is a direct expression of absolute human idea. According to Hegel, only talented and genius people can see and express absolute idea, so they are the creator of art” [10, p. 118]. Theatre, cinema, works of art purify and educate people with the language of art. Well-singing music, poem performed by the actor, producer’s imagination can do anything that even the strongest army cannot do. Sigmund Freud saw the suppression of primitive desires in the subconscious and elimination of law and prohibitions (taking account that culture begins with laws, prohibitions) that cause neurosis in people by the power of culture, art, sublimation (to replace). Cultural institutions: cinemas, gyms, theatre halls, libraries, museums, parks, entertainment centers are sublimation places. People won’t die if they don’t benefit from cultural institutions for a month or a year, but they will become rude, aggressive, order will be disturbed, management becomes hard. Weapons with the power to destroy humanity can be pushed. Various theoretical and practical events: conferences, exhibitions, literary and art evenings, cultural events, debates, holiday festivities, etc. meet people’s spiritual needs. Employers of large holdings, companies, plants and factories restore the energy lost during the production of material goods through various cultural events organized by culturologists and create healthy spirit, healthy thinking and stimulating effect. Professor S.Khalilov writes: “Today there is a greater need for real art that solves the problems emotionally and educates people than intellectual poetry, rationalist prose, riddle paintings [3, p. 275].

The purpose of culturology is to make people happy. Culturology leads people to wisdom. However, there were attacks, indifferences to cultural thought and philosophy from time to time. Emperor Nero forbade philosophy and executed his teacher BC. As a result, the empire collapsed during 13 years. The purpose of culturology and philosophy is human and his happiness. Culturology gives a model of happiness to people. That is why it is called “science of life” [1, p. 271]. When man is in a difficult situation, he addressed to two things. The first is religion, God (Heaven) and the second is wise men, philosophers. “For heaven’s sake, would you be kind!” – this expression is a sentence that each of us uses involuntarily in difficult moments. It is impossible not to imagine how unbearable it can be to be in an uncivilized place or with any uncivilized person for a moment. Culturology plays the role of guard in society. If a guard falls asleep, the crime increases in the society and the order is disturbed. The society is enveloped in crisis and cataclysms. Indifference against culturology, cultural thought creates sedition as lifelessness and immorality. Famous parapsychologist Lazarev said: “The existence of atomic weapon is not dangerous for mankind. Lifelessness of the society is the degradation of morality. Cataclysm and crisis occur where there is no culturology. Problems as suicide attempt, aggression, restraint, loneliness, neglect, loss of national identity, meaninglessness of life, etc. occur during the crisis of cultural thinking. Especially in recent years, there has been an increase in domestic homicides and suicide attempts in whirl of economic difficulties. Society lives on the basis of standards and paradigms of culturology. Wisdom is superior to erudition. Science doesn’t mean everything. “Science and art are pair of wings” (Khudu Mammadov). It is wisdom, morality, thinking – cultivation that lead science to kind aims.

Greek scientist Pythagoras said: “The greatest strength that regulates society is morality and religion”. Morality and religion are our moral values. Teaching, propagating and investigating our moral values are one of the main issues studied by culturologists. If society could be governed by moral laws, mankind would have made a great leap. This is the aim of culturology. We can achieve this leap with the development of culturology.

Greek philosopher Socrates valued the science of sapience (dignity, morality) more than the natural sciences. We may not know the reason of the origin of the material world in physics, but first of all we must know who we are (Understand yourself!). We need to be virtuous,

because we are created virtuously. Sapience is hidden in our structure. This knowledge is the only knowledge we can acquire. Where there is no discussion (thinking, cultivation), there is no philosophy, no new idea. Education doesn't give wealth to a person at first, but it awakens, develops the secret seeds in human mind [8, p. 22]. Our spiritual perfection and ideas are the basis of our economic, material progress. Science that teaches us morality, values, sapience is culturology. So, the role of social therapy of culturology in society should be taken into account and developed, basic educated specialists should be used in this work. Unfortunately, people without basic education don't understand culturology from conceptual point of view. This is natural. Modern culturologist is synthesizer of scientific knowledge about human, society and state [7, p. 367]. Although cultural knowledge makes philosophy, history and literature accessible to culturologists, the inner modesty and altruism of culturologists speak for themselves. It is injustice to exclude basic educated culturologists, to persecute them instead of using them. Because the passport of a culturologist is qualities such as humanism, modesty, altruism, tolerance. Exactly these qualities form Azerbaijani multiculturalism. The traditions of tolerance and multiculturalism that we can proudly speak are based on cultural knowledge and the scientific and educational institutions working in this field. Therefore, the activities of organizations working in this field should be expanded, and special attention should be paid to the training and use of cultural scientists. Every member of the scientific, pedagogical institutions working in this field must first have basic knowledge of culturology, in particular, clarify which of the concepts of culturology and culture are used in terms of terminology, know its definition, subject, functions, etymology, and then they can have a say and participate in disputes for our common good. Unfortunately, there are some people who have no theoretical knowledge of culturology at the level mentioned above and they have a certain positions and a say in scientific councils. In this case, of course, it becomes a ruthless obstacle for real specialists who love the conjuncture and dilettantism. The complexity of living conditions also makes such realities loyal. As a result, our science loses and we must agree with Greek philosopher Epictet's advice: – "Never call yourself a philosopher in front of ignorant people – If ignorant people talk about philosophical issues, choose to remain silent. Do not discuss the rules

of wisdom with the ignorant, but if you understand these rules perfectly, show them with your actions” [9, p. 58].

Conclusion. It should be noted that although the department of “Culturology and Theory of Art” is newly established by Director of the ANAS Institute of Architecture and Art, corresponding member of ANAS, professor A.Salamzadeh’s initiative, systematic researches on the mentioned issues are carried out. The employees of the department work to emphasize the important role of culturology in modern life as social therapy in human life and society as a whole. This also contributes to challenges posed by the leader of our country. Theses such as “Turning oil capital into human capital” by our honorable President Ilham Aliyev, “The state faces three tasks on the path of modernization: Creation of modern society, modern infrastructure, modern human” by academician R.Mehdiyev can be considered a scientific direction for culturologists. In fact, culturologists agree with it. Because man, his creative activities and spiritual world are directly the subject of culturology, its study and becoming the object of research leads to harmony of spiritual evolution, social justice and rules of coexistence.

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Kulturologiya və insan

Məqələdə mədəniyyət və kulturologiya anlayışlarının etimologiyası araşdırılır. Kulturologiyanın mədəniyyət haqqında elmlərin kompleksi kimi qəbul edilməsi bu anlayışın konseptual dərkini və praktik tətbiqini

zəruri edir. Bu sahədə aparılan araşdırmaların müqayisəli təhlili əsasında kulturologiya anlayışının beynəlxalq termin kimi işlədilməsi məqbul sayılır. Eləcə də kulturologiyanın insanın yaradıcı həyat fəaliyyəti haqqında, onun mahiyyəti, xüsusiyyətləri, tarixi nailiyyətləri, inkişaf qanunları və dəyişdirici imkanlarını öyrənən bir elm kimi müvafiq fəaliyyəti dəyərləndirilir. Kulturologiyanın insanın və cəmiyyətin sosial terapiyasındakı rolu vurğulanır. Bu sahədə aparıcı rola malik olan AMEA Memarlıq və İncəsənət institutunun müvafiq şöbəsi tərəfindən aparılan tədqiqatların müstəsna əhəmiyyəti işıqlandırılır.

Açar sözlər: kulturologiya, mədəni insan, müdriklik, əxlaq, dəyərlər

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Культурология и человек

В статье рассматривается этимология понятий культуры и культурологии. Принятие культурологии как комплекса культурологических наук требует концептуального понимания и практического применения этой концепции. Основываясь на сравнительном анализе исследований в этой области, приемлемо использовать концепцию культурологии в качестве международного термина. Оценивается также актуальная деятельность культурологии как науки, которая изучает творческую деятельность человека, его сущность, особенности, исторические достижения, закономерности развития и изменяющиеся возможности. Подчеркивается роль культурологии в социальной терапии человека и общества. Также подчеркивается исключительная важность исследований, проводимых соответствующим отделом Института архитектуры и искусств НАНА, который играет ведущую роль в этой области.

Ключевые слова: культурология, культурный человек, мудрость, честь, ценности